

بسم الله الرحمن الرحيم

THE SHARH OF BULUGH AL MARAAM

BOOK 4: CHAPTER 2 (SADAQATUL FITR) PAGE 225

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DARS ONE

SADAQATUL FITR

باب صدقة الفطر

Chapter 2: Sadaqatul Fitr (Zakah paid at the end of Ramadan)

- This is the zakah you pay before the imam goes on the mimbar on Eid ul fitr.

WHO IS IT COMPULSORY ON?

عن ابن عمر رضي الله عنهما قال: فرض رسول الله - صلى الله عليه وسلم - زكاة الفطر، صاعاً من تمر، أو صاعاً من شعير؛ على العبد والحر، والذكر، والأنثى، والصغير، والكبير، من المسلمين، وأمر بها أن تؤدى قبل خروج الناس إلى الصلاة. متفق عليه

648. Ibn 'Umar (RAA) narrated, 'The Messenger of Allah (*Sallallahu alayhi wa sallam*) enjoined the payment of one sa' (approximately 3 kilograms) of dates or one sa' of barley as Zakat-ul-fitr on every Muslim, slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Id prayer'

[Agreed upon]

2 1/2 kilos of flour can be given

- You need to find out in your country how much is 2 and 1/2 kilos of flour and that is the zakatul fitr.

DO YOU HAVE TO GIVE IT IN GRAINS?

- The Hanbalis (RA) and Shafi'is (RA) said it can only be given in grains.

- But Imam Abu Hanifa (RA) allows you to give it in cash and that is the correct opinion.

- This is because giving cash gives the person the option of what to spend it on.

ولابن عدي [من وجه آخر] ، والدارقطني بإسناد ضعيف: «اغنوهم عن الطواف في هذا اليوم».

649. Ibn 'Adi and Ad-Daraqutni also related on the authority of Ibn 'Umar but with a weak chain of narrators, "Save them (i.e. the poor) wondering around (in the markets and the streets asking for food) on that day."

- If you pay zakatul fitr before the imam goes on the mimbar, you are doing what the prophet (*Sallallahu alayhi wa sallam*) did.

- But if you did it after he goes on the mimbar, your fast is hanging between the heavens and earth.

WHY DO WE PAY IT?

- You are purifying your fast because charity wipes out evil deeds.

- Maybe during Ramadan you backbit someone, etc.

On the authority of Muadh bin Jabal (RA) who said: I said, "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire." He (*Sallallahu alayhi wa sallam*) said, "You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: worship Allah, without associating any partners with Him; establish the prayer; pay the zakat ; fast in Ramadhan; and make the pilgrimage to the House."

Then he (*Sallallahu alayhi wa sallam*) said, "Shall I not guide you towards the means of goodness? Fasting is a shield; **charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night." Then he (*Sallallahu alayhi wa sallam*) recited: "[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do."**

[as-Sajdah, 16-17]

Then he (*Sallallahu alayhi wa sallam*) said, "Shall I not inform you of the head of the matter, its pillar and its peak?" I said, "Yes, O Messenger of Allah." He (*Sallallahu alayhi wa sallam*) said, "The head of the matter is Islam, its pillar is the prayer and its peak is jihad." Then he (*Sallallahu alayhi wa sallam*) said, "Shall I not tell you of the foundation of all of that?" I said, "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Restrain this." I said, "O Prophet of Allah, will we be taken to account for what we say with it?" He (*Sallallahu alayhi wa sallam*) said, "May your mother be bereaved of you, O Muadh! Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?"

[Sunan Tirmidhi (5/11) No. 2616, Sunan Ibn Majah (5/116) No. 3973, Musnad Ahmad (5/231) No. 22069]

وعن أبي سعيد الخدري - رضي الله عنه - قال: كنا نعطيها في زمان النبي - صلى الله عليه وسلم - صاعاً من طعام، أو صاعاً من تمر، أو صاعاً من شعير، أو صاعاً من زبيب. متفق عليه. وفي رواية: أو صاعاً من أقط. قال أبو سعيد: أما أنا فلا أزال أخرجه كما كنت أخرجه في زمن رسول الله. ولأبي داود: لا أخرج أبداً إلا صاعاً

650. Abu Sa'id Al-Khudri (RAA) narrated, "We used to offer it (Zakat-ul-fitr) during the lifetime of the Prophet (*Sallallahu alayhi*

wa sallam) as one sa' of food or one sa' of dates, or one sa' of barley or one sa' of raisins."

[Agreed upon]

In another narration, "or one sa' of dried cottage cheese." Abu Sa'id then added, "As for myself, I would continue to give it as I used to give during the time of the Prophet (*Sallallahu alayhi wa sallam*). Abu Dawud also transmitted on the authority of Abu Sa'id, "I would never give but a sa'."

- Sa'e means 2 and 1/2 kilograms.

وعن ابن عباس رضي الله عنهما قال: فرض رسول الله - صلى الله عليه وسلم - زكاة الفطر؛ طهرة للصائم من اللغو والرفث، وطعمة للمساكين، فمن أداها قبل الصلاة فهي زكاة مقبولة، ومن أداها بعد الصلاة فهي صدقة من الصدقات. رواه أبو داود، وابن ماجه، وصححه الحاكم

651. Ibn 'Abbas (RAA) narrated, 'The Messenger of Allah (*Sallallahu alayhi wa sallam*) enjoined Zakat-ul-fitr on the one who fasts (i.e. fasted during the month of Ramadan) to purify him from any indecent act or speech and for the purpose of providing food for the needy. It is accepted as Zakah for the person who pays it before the 'Id prayer and it is Sadaqah (i.e. voluntary charity) for the person who pays it after the 'Id prayer.'

[Related by Abu Dawud and Ibn Majah and Al-Hakim graded it as Sahih]

ZAKAAT AL-FITR

Praise be to Allah.

Definition

Zakaat al-Fitr is a kind of charity (sadaqah) that is obligatory at the time of breaking the fast of Ramadaan. The word zakaat is connected by idaafah (genitive structure in Arabic grammar) to fitr because the occasion of breaking the fast is the reason why this zakaat becomes obligatory.

Reasons for zakaat al-fitr and what Islam says about it

Ibn 'Abbaas said: "The Messenger of Allah (*Sallallahu alayhi wa sallam*) made zakaat al-fitr obligatory as a means of purifying the fasting person from idle talk and foul language, and to feed the poor. Whoever pays it before the prayer, it is an accepted zakaat, and whoever pays it after the prayer, it is just a kind of charity (sadaqah)."

(Reported by Abu Dawood, 1371. Al-Nawawi said: Abu Dawood reported it from Ibn

'Abbaas with a hasan isnaad)

"Purifying" means purifying the soul of the one who has fasted Ramadaan. With regard to the word "foul language", Ibn al-Atheer said: " 'Foul language' refers to obscene speech. 'Feeding [the poor]' refers to food that is edible. 'Whoever pays it before the prayer' means before Salaat al-'Eid. 'It is an accepted zakaat' - here zakaat means sadaqat al-fitr. 'Just a kind of charity' means a kind of charity that could be given at any time."

(**'Awn al-Ma'bood Sharh Abi Dawood**)

It was said that this is what was meant by the aayah in Soorat al-A'laa (interpretation of the meaning): "But those will prosper who purify themselves, and glorify the name of their Guardian-Lord, and (lift their hearts) in Prayer."

[al-A'laa 87:14-15 - Yusuf Ali's translation].

It was reported that 'Umar ibn 'Abd al-'Azeez and Abu'l-'Aaliyah said: "He [the Prophet (*Sallallahu alayhi wa sallam*)] paid zakaat al-fitr then he went out for the prayer - i.e., Salaat al-'Eid.

(Al-Jassaas, Ahkaam al-Qur'aan, part 3, Soorat al-A'laa).

Wakee' ibn al-Jarraah said: "Zakaat al-fitr for the month of Ramadaan is like two sajdahs of sahw for the prayer. It makes up for any shortcomings in the fast as the prostrations make up for any shortcomings in the prayer."

(Al-Nawawi, al-Majmoo', part 6).

Rulings on zakaat al-fitr

The correct view is that it is fard (obligatory), because Ibn 'Umar said: "The Messenger of Allah (*Sallallahu alayhi wa sallam*) made zakaat al-fitr obligatory," and because of the consensus of the scholars (ijmaa') that it is fard.

(Al-Mughni, part 2, Baab Sadaqat al-Fitr).

When it has to be given

It becomes obligatory when the sun sets on the last day of Ramadaan. Anyone who gets married, has a baby born to him or becomes Muslim before the sun sets on that day, has to give zakaat al-fitr [on behalf of himself and/or his new wife or new baby], but if that happens after sunset, he does not have to give it... Whoever dies after sunset on the night of fitr, sadaqat al-fitr must be given on his behalf. This is what Ahmad stated."

(Al-Mughni, part 2, Fasl Waqt WujooB Zakaat al-Fitr)

Who is obliged to pay it?

1. Zakaat al-fitr is obligatory on Muslims. Ibn 'Umar (may Allah be pleased with him) said: "The Messenger of Allah (*Sallallahu alayhi wa sallam*) made zakaat al-fitr, one saa' of dates or one saa' of barley, obligatory on the Muslims, slave and free, male and female, young and old."

(Al-Bukhaari, 1407)

- It is not compulsory to pay zakatul fitr for the foetus.

Al-Shaafa'i (may Allah have mercy on him) said: The hadeeth of Naafi indicates that the Messenger of Allah (*Sallallahu alayhi wa sallam*) made it obligatory only on the Muslims, which is in accordance with the Book of Allah, may He be glorified, because He has made zakaat as a purification for the Muslims, and purification can only be for the Muslims.

(Al-Umm, part2, Baab Zakaat al-Fitr).

It is obligatory on those who are able to pay it. Al-Shaafa'i said: Everyone who, at the beginning of Shawwaal, has enough food for himself and those whom he is supporting, for that day, and has enough to give zakaat al-fitr on behalf of them and himself, should give it on behalf of them and himself. If he only has enough to give on behalf of some of them, then he should give on behalf of some of them. If he only has enough for himself and those whom he is supporting, then he is not obliged to give zakaat al-fitr on his own behalf or on behalf of those whom he is supporting."

(Al-Umm, part 2, Baab Zakaat al-Fitr).

Al-Nawawi (may Allah have mercy on him) said: The one who is in financial difficulty is not obliged to give [zakaat al-fitr]; there is no difference among the scholars in this regard. The obligation is determined by whether or not a person can afford it. Whoever has one saa' more than he needs for himself and those whom he is obliged to support on the night and day of Eid, has enough [is not in financial difficulty]. Whoever does not have anything more than he needs is in financial difficulty, so he is not obliged to pay anything in this case.

(Al-Majmoo', part 6, Shuroot Wujoob Sadaqat al-Fitr).

The Muslim should give on his own behalf and on behalf of those on whom he spends, such as wives and relatives, if they cannot give it on their own behalf. If they are able to, it is better for them to give it themselves, because the command is addressed to them in the first place.

Ibn 'Umar (may Allah be pleased with him) said: "The Messenger of Allah (*Sallallahu alayhi wa sallam*) made zakaat al-fitr, one saa' of dates or one saa' of barley, obligatory on the Muslims, slave and free, male and female, young and old, and commanded that it should be given before the people went out to pray."

(Al-Bukhaari, 1407)

Al-Shaafa'i (may Allah have mercy on him) said: "The guardian of the insane and the minor should give zakaat al-fitr on their behalf and on behalf of those for whom they [the insane and minor] may be responsible, just as the sane person should give on his own behalf... If there is a kaafir among those whom he is supporting, he does not have to give zakaat al-fitr on his behalf, because he cannot be purified by zakaah."

(Al-Umm, part 2, Baab Zakaat al-Fitr).

The author of al-Muhadhdhab said: "Al-Musannif (may Allah have mercy on him) said: 'If someone has to pay zakaat al-fitr on his own behalf and on behalf of those whom he is supporting, if they are Muslim and if has more than he needs to spend on them that he can give, then the mother and father, and grandparents and great-grandparents, etc., may have to pay zakaat al-fitr on behalf of their children and grandchildren and great-grandchildren, etc., and the children may have to pay zakaat al-fitr on behalf of their parents and

grandparents and great-grandparents, etc., - if they are obliged to spend on their maintenance.

(Al-Majma', part 6).

A man has to pay on behalf of himself and his wife - even if she has money of her own - and his children and parents if they are poor, and his daughter if she is married but the marriage has not yet been consummated. If his son is rich, he does not have to give zakaat al-fitr on his behalf. A husband has to give zakaat al-fitr on behalf of a divorced wife whose divorce (talaaq) is not yet final (i.e., she is still in the 'iddah of a first or second talaaq), but not in the case of a rebellious wife or one whose divorce is final. A son does not have to give zakaat al-fitr on behalf of a poor father's wife because he is not obliged to spend on her.

[When giving zakaat al-fitr], one should start with the closest people first, so he gives it on behalf of himself, then his wife, then his children, then the rest of his relatives in order of closeness, following the pattern laid out in the rules governing inheritance.

Al-Shaafa'i, may Allah have mercy on him, said: "Who I say is obliged to give zakaat al-fitr, if a child is born to him, or he takes possession of a slave, or someone becomes one of his dependents, at any time during the last day of Ramadaan, then the sun sets on the night of the crescent of Shawwaal, he has to give zakaat al-fitr on that person's behalf."

(Al-Umm, Baab Zakaat al-Fitr al-Thaani)

It is not obligatory to give zakaat al-fitr on behalf of a foetus that is still in the mother's womb, but if this is done voluntarily, there is nothing wrong with it.

If someone who is obliged to give zakaat al-fitr dies before giving it, it must be given from his estate... even if the person who was supporting him also dies, the obligation still stands.

(Al-Mughni, part 2)

If a servant has set wages that are paid to him daily or monthly, the employer does not have to give zakaat al-fitr on his behalf, because he is a hired worker, and one is not obliged to spend on a hired worker.

(al-Mawsoo'ah, 23/339)

Concerning giving zakaat al-fitr on behalf of an orphan, Imaam Maalik (may Allah have mercy on him) said: "The guardian should give zakaat al-fitr on behalf of the orphans some of whose wealth is under his control, even if they are minors."

(Al-Mudawwanah, part 1)

Amount of zakaat al-fitr

The amount to be given is one saa' of food, according to the measure of saa' used by the Prophet (peace and blessings of Allah be upon him), because of the following hadeeth.

- Abu Sa'eed al-Khudri (may Allah be pleased with him) said: "At the time of the Prophet (*Sallallahu alayhi wa sallam*) we used to give it in the form of a saa' of food..."

(Reported by al-Bukhaari, 1412)

The weight of the saa' [which is a measure of volume] varies according to the type of food concerned, so when giving zakaat al-fitr by weight, one must make sure that what is given is equivalent to a saa' of that type of food. A saa' is approximately equivalent to three kilograms of rice.

TYPES OF THINGS THAT MAY BE GIVEN

What should be given is food for human consumption, such as dates, wheat, rice or other kinds of food that humans eat. It is reported in al-Saheehayn from Ibn 'Umar (may Allah be pleased with them both) that the Messenger of Allah (*Sallallahu alayhi wa sallam*) made zakaat al-fitr, one saa' of dates or one saa' of barley, obligatory on the Muslims, slave and free, male and female,. (At that time, barley was one of the foods they ate).

(Al-Bukhaari, 1408)

Abu Sa'eed al-Khudri (may Allah be pleased with him) said: "At the time of the Messenger of Allah (*Sallallahu alayhi wa sallam*), we used to give a saa' of food on the day of Fitr." Abu Sa'eed said: "And our food was barley, raisins, aqit (dried yoghurt) and dates."

(Reported by al-Bukhaari, 1408)

-It was the personal ijtihaad of Uthman (RA)

It should be given in the form of the staple food that is used locally, whether it is wheat, rice, dates or lentils...

Al-Shaafa'i (may Allah have mercy on him) said: "If the staple food of a people is corn, pearl millet (dukhn), thin-husked barley (sult), rice or any grain on which zakaat is obligatory, then they may give it as zakaat al-fitr.

(Al-Shaafa'i, al-Umm, part 2, Baab al-Rajul yakhtalifu qootuhu)

Al-Nawawi (may Allah have mercy on him) said: "Our companions said: 'It is a condition of giving something as zakaat al-fitr that it should be one of the foodstuffs on which zakaat is paid at the rate of one-tenth (i.e., zakaah of grains and fruits). Nothing else is acceptable except aqit (dried yoghurt), cheese and milk.'"

Al-Maawardi said: "This is the case even though some of the people who live on islands and others have fish or eggs as their staple food; these are not acceptable (as zakaat al-fitr) and there is no difference (among the scholars concerning this). As regards meat, the correct view is that stated by al-Shaafa'i and confirmed by al-Musannif and the companions in all that was narrated from them: that it is not acceptable (as zakaat al-fitr), and this is the unanimous view (of the scholars)... Our companions said: 'This is the case even if their staple food is fruits on which they do not have to give one-tenth as zakaat, such as figs etc. These are not acceptable (as zakaat al-fitr) at all."

(Al-Majmoo', part 6: al-Waajib fi Zakaat al-Fitr).

Ibn al-Qayyim (may Allah have mercy on him) said: "If it was said, 'You must give a saa' of dates everywhere, whether it is the staple food or not,' this is a disputed matter which is subject to ijtihaad. There are some people who say that it is obligatory, and others who say that in each country it is obligatory to give a saa' of whatever is the staple food there, as the Prophet (*Sallallahu alayhi wa sallam*) specified five types of food for zakaat al-fitr, so in each country they can give the equivalent of a saa' of their staple food. This is more

correct, and is closer to the principles of sharee'ah, for how can you make it obligatory for people whose staple food is fish, for example, or rice or pearl millet, to give dates? ... And Allah is the Source of strength.

(I'laam al-Muwaqqa'een, part 2, al-Qiyaas).

It is permissible to give pasta ("macaroni") that is made from wheat, but one must make certain that the weight is equivalent to the weight of a saa' of wheat.

As for giving zakaat al-fitr in the form of money, this is not permissible at all, because the Prophet (*Sallallahu alayhi wa sallam*) said that it must be given in the form of food, not money. He clearly stated that it is to be given in the form of food, so it is not permissible to give it in any other form and Islam wants it to be given openly, not secretly.

The Sahaabah gave zakaat al-fitr in the form of food, and we should follow, not innovate. The giving of zakaat al-fitr in the form of food is regulated by the measure of saa', and if it were to be given in the form of money, it could not be regulated in this manner: according to the price of what would it be worked out and given? There are obvious benefits to giving it in the form of staple foods, such as at times when businessmen are hoarding certain goods, prices have gone up, or at times of war and inflation.

If someone were to say, "But money is more useful for the poor, because then they can buy what they want, and they might need something other than food, so the poor person might sell the food and lose money." The response to this is that there are other sources for meeting the needs of the poor with regard to shelter, clothing and so on, which are provided for from the zakaat paid on people's wealth (zakaat al-maal), general charity and other kinds of donations. Let us put things into the proper Islamic perspective and adhere to what was set out by the Prophet (*Sallallahu alayhi wa sallam*), who told us that giving a saa' of food to feed the poor is obligatory. If we give food to a poor person, he will eat it and will benefit from it sooner or later, because it is the kind of food he uses anyway.

On this basis, it is not permissible, for the purposes of zakaat al-fitr, to give money for a person to pay off his debts or to cover the cost of surgery for a sick person or to pay for tuition for a needy student and so on. There are other sources for this kind of help, as stated above.

The time for giving zakaat al-fitr

It should be given before the Eid prayer, as is stated in the hadeeth that the Prophet (*Sallallahu alayhi wa sallam*) "commanded that it should be given before the people went out to pray."

(Al-Bukhaari, 1407).

There is a time when it is mustahabb (preferable) to give it and a time when it is permissible to give it.

The time when it is mustahabb to give it is on the day of Eid, because of the hadeeth quoted above. For this reason it is Sunnah to delay the Eid prayer on Eid al-Fitr so as to allow enough time for those who have to give zakaat al-fitr to do so, and to have breakfast before coming out. On the other hand, it is Sunnah to hasten the Eid prayers on Eid al-Adhaa so that the people can go and offer their sacrifices and eat from them.

The time when it is permissible to give zakaat al-fitr is one or two days before Eid. In Saheeh al-Bukhaari it is reported that Naafi' said: "Ibn 'Umar used to give on behalf of the young and the old, and he even used to give on behalf of my sons. He would give to those who took it, and it would be given a day or two before (Eid) al-Fitr."

("Those who took it" refers to those who were appointed by the imaam to collect the sadaqat al-fitr).

Naafi' said: "Ibn 'Umar used to send zakaat al-fitr to the one who was collecting it two or three days before ('Eid) al-Fitr."

(al-Mudawwanah, part 1, Baab Ta'jeel al-Zakaah qabla huloolihaa).

It is disliked (makrooh) to delay giving it until after Salaat al-'Eid; some scholars said that this is haraam and is counted as qadaa' (making up a duty that has not been performed on time), on the basis of the hadeeth, "Whoever pays it before the prayer, it is an accepted zakaat, and whoever pays it after the prayer, it is just a kind of charity."

(Reported by Abu Dawood, 1371).

It says in 'Awn al-Ma'bood Sharh Abi Dawood: "Obviously, the one who gives zakaat al-fitr after the prayer is like one who did not give it, because they have in common the fact that they did not give this obligatory charity. Most of the scholars think that giving it before Salaat al-'Eid is only mustahabb, and they confirmed that it is OK to give it at any time until the end of the day of Fitr, but this opinion is refuted by the hadeeth. With regard to delaying it until after the day of Eid, Ibn Ruslaan said:

"This is haraam by consensus, because it is zakaah, so the one who delays it must be committing a sin, as is the case when one delays a prayer."

So it is haraam to delay giving it for no good reason, because this defeats the purpose, which is to save the poor from having to ask on the day of joy. If a person delays giving it with no excuse, he has committed a sin but he still has to make it up.

Zakaat al-fitr has to be handed over to someone who is entitled to it or someone who has been appointed to collect it, at the right time before the Eid prayer. If a man wants to give it to a particular person, but cannot find him or a trustee who can accept it on his behalf, and he is afraid that time is running out, he has to give it to another entitled person, and not delay giving it. If a person wants to give his zakaat al-fitr to a specific needy person, and is afraid that he may not see him at the appropriate time, he should tell him to appoint someone to accept it on his behalf, or to appoint him (the giver) to take it from himself on his behalf. Then when the time comes, he can take it to him in a bag or whatever, or keep it for him as a trust until he sees him.

If the one who wants to give zakaat appoints someone else to give it on his behalf, he is still responsible for it until he is certain that his deputy has carried out his instructions.

(Majaalis Shahr Ramadaan: Ahkaam Zakaat al-Fitr, by Shaykh Ibn 'Uthaymeen). To whom it may be given

Zakaat al-Fitr may be given to the eight categories of people to whom zakaat al-maal may be given. This is the opinion of the majority. According to the Maalikis, one of the opinions of Ahmad and the opinion of Ibn Taymiyyah, it should be given exclusively to the poor and needy.

(Al-Shaafa'i said): Zakaat al-fitr should be divided among those among whom zakaat al-maal is divided, and it should not be spent anywhere else. It should be shared out among the poor and needy, slaves who have made a contract to purchase their freedom from their masters, debtors, those who are fighting in the way of Allah, and wayfarers.

(Kitaab al-Umm: Baab Day ah Zakaat al-Fitr qabla Qasmihaa)

Al-Nawawi (may Allah have mercy on him) said, after quoting the hadeeth of Ibn Abbaas (may Allah be pleased with him) that the Prophet (*Sallallahu alayhi wa sallam*) said to Mu'aadh (may Allah be pleased with him): "Tell them that they have to give sadaqah (charity) that is to be taken from their wealth and given to the poor": "It is not permissible to give any part of zakaah to a kaafir, whether it is zakaat al-fitr or zakaat al-maal... Maalik, al-Layth, Ahmad and Abu Thawr said: 'They (i.e., kaafirs) should not be given it.'"

Zakaah should be given to the poor, those who have overwhelming debts, and those whose salaries are not enough to last until the end of the month, in accordance with the level of their needs.

It is not permissible for the one who gives zakaat al-fitr to buy it back from the one to whom he has given it.

(Fataawaa al-Shaykh Ibn 'Uthaymeen)

Payment and distribution

It is preferable for the person who is giving to share it out himself. (Al-Shaafa'i said): I prefer to share out zakaat al-fitr myself rather than give it to the one who is collecting it.

· Al-Nawawi (may Allah have mercy on him) said: Al-Shaafa'i said in al-Mukhtasar: 'Zakaat al-fitr is to be shared out among those to whom zakaat al-maal is shared out. I prefer that it should be given to relatives on whom it is not obligatory to spend at all.' He said: 'If he prefers to give it to the one who is collecting it, this should be fine, in sha Allah... but it is better to share it out himself... If he gives it to the Muslim leader or the collector or the one who is collecting the people's zakaat al-fitr, and he is given permission to give it, this is fine, but sharing it out himself is better than all of this.

(al-Majmoo , part 6).

It is permissible to appoint a trustworthy person to hand it over to those who are entitled to it, but if he is not trustworthy, then it is not allowed. Abd-Allah ibn al-Mu'ammal said: "I heard Ibn Abi Mulaykah, when a man was saying to him, 'So-and-so told me to leave my zakaat al-fitr in the mosque,' Ibn Abi Mulaykah said, 'He does not know what he is talking about. You go and share it out (yourself), otherwise Ibn Hishaam (the governor who was collecting it in the mosque) will give it to his guards and whoever he wants' (i.e., he would give it to people who were not entitled to it)."

(Al-Umm: Baab day'at Zakaat al-Fitr qabla Qasmihaa).

Imaam Ahmad (may Allah have mercy on him) stated that it is permissible to share out one saa' among a group of people, or to give many saa's to one person...

Maalik said: "there is nothing wrong with a man giving sadaqat al-fitr on behalf of himself and his family to one needy person."

(al-Mudawwanah, part 1, Baab fi Qasm Zakaat al-Fitr).

If one is giving less than a saa' to a poor person, this must be pointed out, because he might use it to pay his own zakaat al-fitr.

It is permissible for a poor person, if he receives zakaat al-fitrah from someone and he has more than he needs, to give it on his own behalf or on behalf of one of those who are dependent on him, if he is sure that the food is OK (i.e., it is the right type of food and the quantity is sufficient).

WHERE TO GIVE ZAKAAT AL-FITR

Ibn Qudaamah (may Allah have mercy on him) said: "As for zakaat al-fitr, it should be shared out in the country where it became obligatory, whether a person has wealth there or not, because it is the reason why zakaat became obligatory..."

(al-Mughni, part 2, Fasl idhaa kaana al-muzakki fi balad wa maaluhu fi balad)

It was reported in al-Mudawwanah Fiqh al-Imaam Ahmad (may Allah have mercy on him): "I said: What is the opinion of Maalik on someone who comes from Ifreeqiyah ('Africa') and is in Egypt on the day of Fitr - where should he give his zakaat al-fitr? Malik said: [He should give it] where he is. Maalik said: if his family in Ifreeqiyah give it on his behalf, that is fine. (What was meant by Ifreeqiyah/'Africa' in those days is different from what it means now)."

(Part 1, Baab fi Ikhraaj al-Musaafir Zakaat al-Fitr)

We ask Allah to accept the worship of all of us and to join us with the righteous. May Allah bless our Prophet Muhammad and all his family and companions

Indeed whosoever purifies himself (by avoiding polytheism and accepting Islāmic Monotheism) shall achieve success,

(Al-A'la 87:14)

And remembers (glorifies) the Name of his Lord (worships none but Allāh), and prays (five compulsory prayers and Nawāfil additional prayers).

(Al-A'la 87:15)

- Tazakkah means the one who purifies himself.

And whoever contradicts and opposes the Messenger (Muhammad *Sallallahu alayhi wa sallam*) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.

(An-Nisa 4:115)

- It is incumbent on the husband to pay zakatul fitr for his wife.

Allah said:

Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means...

(An-Nisa 4:34)

Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.

(An-Nisa 4:145)

- If you can only afford to give the zakatul fitr for only few members of your family, you are allowed to.

Allāh burdens not a person beyond his scope..

(Al-Baqarah 2:286)

- If you can't afford to pay it, you are not obliged to and you should receive it instead.

- Even though you said to your wife, "I divorce you" she is still your wife and so you have to pay zakatul fitr for her.

- It is only after the three menses elapse and you did not break the iddah, it is then that you should not pay for her.

As-Sadaqāt (here it means Zakāt) are only for the Fuqarā'[] (poor), and Al-Masākin[] (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for Mujāhidūn - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.

(At-Tawbah 9:60)

THE SHARH OF BULUGH AL MARAAM

BOOK 4: ZAKAH, CHAPTER 3: VOLUNTARY CHARITY, PAGE 226

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DARS TWO

THE VIRTUES OF VOLUNTARY CHARITY

باب صدقة التطوع

Chapter 3: Sadaqat at-Tatawu' or Voluntary Charity

عن أبي هريرة - رضي الله عنه - عن النبي - صلى الله عليه وسلم - قال: «سبعة يظلهم الله في ظله يوم لا ظل إلا ظله ...». فذكر الحديث وفيه: «ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه». متفق عليه

652. Abu Huraira (RAA) narrated that the Messenger of Allah (Sallallahu alayhi wa sallam) said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His..." He mentioned the rest of the hadith, which says, "and a man who gives charity so secretly that his left hand does not know what his right hand has given." (i.e. nobody knows how much he has given in charity).

[Agreed upon]

One of the people that will be under the shade of Allah (SWT) will be a man who when he gives charity others don't know about it

Abu Huraira narrated the Prophet (*Sallallahu alayhi wa sallam*) said: "There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah's sake, meeting for that and parting upon that a man who is called by a woman of beauty and position [for illegal intercourse], but he says: 'I fear Allah', a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears.'

[Al-Bukhari (660) and Muslim (1031)]

-Whenever you give charity and follow it up with injury, you lose all your Baraka.

-The shade of Allah (SWT) will prevent people from drowning in their sweat.

وعن عقبة بن عامر - رضي الله عنه - قال: سمعت رسول الله - صلى الله عليه وسلم - يقول: «كل امرئ في ظل صدقته حتى يفصل بين الناس». رواه ابن حبان والحاكم

653. 'Uqbah Ibn 'Amir (RAA) narrated, 'I heard the Messenger of Allah (*Sallallahu alayhi wa sallam*) say, "Everybody will be shaded by his Sadaqah (on the Day of Judgment) until it has been judged between the people."

[Related by Ibn Hibban and Al-Hakim]

- Not only will your charity be shade but your Ramadan and Qur'anic recitation will also intercede for you.

- You are not allowed to ask how they will do so because Allah (SWT) has the Power to do anything.

وعن أبي سعيد الخدري، عن النبي - صلى الله عليه وسلم - قال: «أيما مسلم كسا [مسلمًا] ثوبا على عري كساه الله من خضر الجنة، وأيما مسلم أطعم مسلما على جوع أطعمه الله من ثمار الجنة، وأيما مسلم سقى مسلما على ظمإ سقاه الله من الرحيق المختوم». رواه أبو داود وفي إسناده لين

654. Abu Sa'id Al-Khudri (RAA) narrated that the Prophet (*Sallallahu alayhi wa sallam*) said, "Any Muslim who clothes another Muslim who is naked, Allah will clothe him from the green garments of Paradise. Any Muslim who feeds a Muslim who is hungry, Allah will feed him from the fruit of Paradise, and any Muslim who gives drink to a Muslim who is thirsty; Allah will give him a drink from the Sealed Nectar."

[Related by Abu Dawud with a weak chain of narrators]

O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.

(Muhammad 47:7)

-helping Allah (SWT) is by Helping His course with your charity.

Abu Huraira reported Allah's Messenger (*Sallallahu alayhi wa sallam*) as saying: Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit Me. He would say: O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but you did not feed Me.

He would say: My Lord, how could I feed Thee whereas Thou art the Lord of the worlds? He said: Didn't you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side? (The Lord would again say) O son of Adam, I asked drink from you but you did not provide Me. He would say: My Lord, how could I provide Thee whereas Thou art the Lord of the worlds?

Thereupon He would say: Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me.

[Sahih Muslim, Book 32, Hadith 6232]

- Allah (SWT) Loves His servants so much.

وعن حكيم بن حزام - رضي الله عنه - عن النبي - صلى الله عليه وسلم - قال «اليد العليا خير من اليد السفلى، وأبدأ بمن تعول، وخير الصدقة عن ظهر غنى، ومن يستعفف يعفه الله، ومن يستغن يغنه الله». متفق عليه، واللفظ للبخاري

655. Hakim bin Hizam (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than he who takes it). One should begin by giving to his dependents. And the best Sadaqah (charity) is that, which is given by a wealthy person (from the money which is left over after his expenses). And whoever abstains from asking others for some financial help, Allah will provide for him and save him from asking others; Allah will make him self-sufficient."

[Agreed upon and this version is of al-Bukhari]

- The man who gives charity is better than the one who asks for it.

- So every Muslim should strive to be the hand on top.

Abu Hurayra said that the Messenger of Allah (*Sallallahu alayhi wa sallam*), said, "The strong believer is better and more beloved to Allah than the weak

believer although there is good in each. Desire that which will bring you benefit, and seek help from Allah and do not give way to incapacity. If something happens to you, do not say, 'If only I had done such-and-such.' Rather say, 'The decree of Allah. He does what He will.' Otherwise you will open yourself up to the action of Shaytan."

[Sahih Muslim, Book 33, Hadith 6441]

- The strength the prophet (*Sallallahu alayhi wa sallam*) is talking about in this hadith is physical, economical and spiritual.

وعن أبي هريرة - رضي الله عنه - قال: قيل يا رسول الله: أي الصدقة أفضل؟ قال «جهد المقل، وأبدأ بمن تعول». أخرجه أحمد، وأبو داود، وصححه ابن خزيمة، وابن حبان، والحاكم

656. Abu Huraira (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) was asked, 'Which kind of Sadaqah is better? He replied, "That which is given by one who does not have much property. And begin by giving to your dependents."

[Related by Ahmad, and Abu Dawud Ibn Khuzaimah, Ibn Hibban and Al-Hakim graded it as Sahih]

- The best charity is to your close relatives, wives and children.
- The best charity is to your dependents.
- Begging can be halal and haraam.
- If you beg and you don't need it, you are swallowing the fire of hell in your belly.
- But a man stricken with calamities can beg.
- If you abstain from begging, Allah (SWT) will make you self-sufficient.
- When you beg it takes away your dignity and prestige.
- A woman is allowed to give her zakah to her husband if she is rich and her husband is poor.
- But a rich husband is not allowed to give his zakah to his wife, because it is compulsory on him to feed and maintain her.

وعنه قال: قال رسول الله - صلى الله عليه وسلم: «تصدقوا»، فقال رجل: يا رسول الله، عندي دينار؟ قال: «تصدق به على نفسك»، قال: عندي آخر، قال: «تصدق به على ولدك» قال: عندي آخر، قال: «تصدق به على خادمك» قال: عندي آخر، قال «أنت أبصر». رواه أبو داود والنسائي، وصححه ابن حبان والحاكم

657. Abu Huraira (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Give Sadaqah." A man then said, 'Allah's Messenger, I have a Dinar.' He then said to him, "Give it to yourself as Sadaqah." The man again said, 'I have another one.' The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Give it to

your children as Sadaqah." He said, 'I have another one.' He said, "Give it to your wife as Sadaqah." The man again said, 'I have another one.' The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Give it to your servant as Sadaqah." He said, 'I have another one.' The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "You know better to whom you should give it."

[Related by Abu Dawud and An-Nasa'i Ibn Hibban and Al-Hakim regarded it as Sahih]

وعن عائشة رضي الله عنها قالت: قال النبي - صلى الله عليه وسلم: «إذا أنفقت المرأة من طعام بيتها، غير مفسدة، كان لها أجرها بما أنفقت ولزوجها أجره بما اكتسب، وللخازن مثل ذلك، ولا ينقص بعضهم أجر بعض شيئاً». متفق عليه

658. 'A'ishah (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "When a woman gives some of the foodstuff (which she has in her house) in charity without being extravagant (without being wasteful), she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the keeper (if any) will be similarly rewarded. The reward of one will not decrease the reward of the others."

[Agreed upon]

وعن أبي سعيد الخدري - رضي الله عنه - قال: جاءت زينب امرأة ابن مسعود، فقالت: يا رسول الله، إنك أمرت اليوم بالصدقة، وكان عندي حلي لي، فأردت أن أتصدق به، فزعم ابن مسعود أنه وولده أحق من تصدقت به عليهم، فقال النبي - صلى الله عليه وسلم: «صدق ابن مسعود، زوجك وولدك أحق من تصدقت به عليهم». رواه البخاري

659. Abu Sa'id (RAA) narrated, 'Zainab the wife of Ibn Mas'ud came along and said to the Prophet (*Sallallahu alayhi wa sallam*), "O Messenger of Allah! You have commanded us today to give as Sadaqah (charity). I have some jewellery of mine and I wanted to give it as Sadaqah, but Ibn Mas'ud claims that he and his children are the most entitled to my Sadaqah (deserve it more than anyone else)

The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Ibn Mas'ud is right. Your husband and your children are more deserving."

[Related by Al-Bukhari]

وعن ابن عمر رضي الله عنهما قال: قال النبي - صلى الله عليه وسلم: «ما يزال الرجل يسأل الناس حتى يأتي يوم القيامة ليس في وجهه مزعة لحم». متفق عليه

660. Ibn 'Umar (RAA) narrated that the Messenger of Allah (Sallallahu alayhi wa sallam) said, "A man who persists in begging people to give him charity, will come on the Day of Judgment and there will not be a piece of flesh on his face."

[Agreed upon]

- This hadith is talking about the professional beggars.
- They refuse to work and beg instead.

وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «من سأل الناس أموالهم تكثر، فإنما يسأل جمرا، فليستقل أو ليستكثر». رواه مسلم

661. Abu Huraira (RAA) narrated that the Messenger of Allah (Sallallahu alayhi wa sallam) said, "He who asks others to give to him in order to increase his own wealth, is akin to one who asks for live coals. He who wishes to have more, let him have it and he who wishes to have less, let him have it."

[Related by Muslim]

وعن الزبير بن العوام - رضي الله عنه - عن النبي - صلى الله عليه وسلم - قال «لأن يأخذ أحدكم حبله، فيأتي بحزمة الحطب على ظهره، فيبيعها، فيكف الله بها وجهه، خير له من أن يسأل الناس أعطوه أو منعوه». رواه البخاري

662. Az-Zubair bin Al-'Awwam (RAA) narrated that the Messenger of Allah (Sallallahu alayhi wa sallam) said, "It is better for any of you to take a rope and cut some wood (from the forest) and carry it over his back and sell it, to preserve his dignity (as he is earning his own living), rather than ask a person for something and that person may give him or not."

[Related by Al-Bukhari]

وعن سمرة بن جندب - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «المسألة كد يكذبها الرجل وجهه، إلا أن يسأل الرجل سلطانا، أو في أمر لا بد منه». رواه الترمذي وصححه

663. Samurah bin Jundub (RAA) narrated that the Messenger of Allah (Sallallahu alayhi wa sallam) said, "Begging is like a scratch with which a man Scratches his face; unless one is asking the ruler or in the case of dire necessity."

[Related by at-Tirmidhi, who regarded it as Sahih]

- The ruler will give from the zakah funds so it is better to write and request of him.

Talhah ibn 'Ubaidullah narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said: "Indeed, Allah the Exalted is the Giver, He love generosity and noble manners, He detest bad manners."

[Shu'ab al-Eman al-Bayhaqi (13/287) No. 10346, Hilyatul Awliya Abu Naeem (5/29), al-Jaami al-Saghir al-Suyuti (1/308) No. 3328] (Hasan)

THE VIRTUES OF CHARITY

1. THE GENEROUS IS ONE OF ALLAH'S 99 NAMES AND ATTRIBUTES

- He is Al-Karim (The Most Kind).

Talhah ibn 'Ubaidullah narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said: "Indeed, Allah the Exalted is the Giver, He love generosity and noble manners, He detest bad manners."

[Shu'ab al-Eman al-Bayhaqi (13/287) No. 10346, Hilyatul Awliya Abu Naeem (5/29), al-Jaami al-Saghir al-Suyuti (1/308) No. 3328] (Hasan)

2. IT SAVES YOU FROM THE HELLFIRE

Adi bin Hatim (RA) reported: I heard the Prophet (*Sallallahu alayhi wa sallam*) saying, "Protect yourself from (Hell) Fire, by giving of half of a date (in charity)."

[Al-Bukhari (7512) and Muslim (1016)]

In another narration 'Adi bin Hatim (RA) reported Messenger of Allah (*Sallallahu alayhi wa sallam*) as saying: "Allah will surely speak with every one of you without an interpreter. He (the man) will look at his right side and will see nothing but (the deeds) which he had done before, and he will look to his left side and will see nothing but (the deeds) which he had done before. Then he will look in front of him and will find nothing but Hell-fire facing him. So protect (yourselves) from (Hell) Fire, by giving in charity even half a date; and if he does not finds it, then with a kind word."

- You should not look down on a small act of charity because Allah (SWT) said:

So whosoever does good equal to the weight of an atom (or a small ant), shall see it.

(Az-Zalzalah 99:7)

And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.

(Az-Zalzalah 99:8)

Narrated by Abu Huraira the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that"

[Sahih Bukhari (4/130) No. 3321]

- The big secret about wealth is sharing it.
- Feeding starving children and saving their lives bi idhnillah will make you happy.
- Your conscience will not set you free if you allow them to starve.

Abu Barza narrated the Prophet (*Sallallahu alayhi wa sallam*) said: "It may happen that a servant (of Allah) gives a loaf of bread in charity but it turns out to be great as Uhud to Allah."

[classed as daeef by al-Albaani in Daeef al-Jaami' al-Sagheer (1/216) no. 1501]

3. CHARITY SAVES YOU FROM CALAMITIES AND CATASTROPHIES

4. IT COOLS THE ANGER OF ALLAH (SWT)

5. IT INCREASES YOUR LIFESPAN

6. CHARITY WIPES OUT SINS THE WAY WATER EXTINGUISHES THE FIRE

On the authority of Muadh bin Jabal (RA) who said: I said, "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire." He (*Sallallahu alayhi wa sallam*) said, "You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: worship Allah, without associating any partners with Him; establish the prayer; pay the zakat ; fast in Ramadhan; and make the pilgrimage to the House.

"Then he (*Sallallahu alayhi wa sallam*) said, "Shall I not guide you towards the means of goodness? Fasting is a shield; **charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night." Then he (*Sallallahu alayhi wa sallam*) recited: "[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do."**

[As-Sajdah, 16-17] Then he (*Sallallahu alayhi wa sallam*) said, "Shall I not inform you of the head of the matter, its pillar and its peak?" I said, "Yes, O Messenger of Allah." He (*Sallallahu alayhi wa sallam*) said, "The head of the matter is Islam, its pillar is the prayer and its peak is jihad." Then he (*Sallallahu alayhi wa sallam*) said, "Shall I not tell you of the foundation of all of that?" I said, "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Restrain this." I said, "O Prophet of Allah, will we be taken to account for what we say with it?" He (*Sallallahu alayhi wa sallam*) said, "May your mother be bereaved of you, O Muadh! Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?"

[Sunan Tirmidhi (5/11) No. 2616, Sunan Ibn Majah (5/116) No. 3973, Musnad Ahmad (5/231) No. 22069]

-may be you broke your oath and have to give charity.

-you have to feed 10 poor people or clothe them, free a slave or fast three days.

Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever

cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allah make clear to you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

(Al-Ma'idah 5:89)

- Sleeping with your wife during daylight in Ramadan when you are fasting also necessitates charity to wipe out the sin.

Ibn Abbas (RA) narrated the Prophet (*Sallallahu alayhi wa sallam*) said concerning one who had intercourse with his wife when she was menstruating: "Let him give a dinar or half a dinar in charity."

[Musnad Ahmad (1/229) No. 2032, Sunan Abu Dawud (2/251) No. 2168, Sunan Tirmidhi (1/244) No. 136, Sunan An-Nasa'i (1/153) No. 289 and Sunan Ibn Majah (1/405) No. 640]

- Also sleeping with your menstruating wife means you will give out 4 and ¼ grams of gold in charity.

- We are allowed to give charity in public to inspire others to give.

Abu Huraira narrated the Prophet (*Sallallahu alayhi wa sallam*) said: "There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah's sake, meeting for that and parting upon that a man who is called by a woman of beauty and position [for illegal intercourse], but he says: 'I fear Allah', a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears.'

[Al-Bukhari (660) and Muslim (1031)]

- It all comes down to your intentions.

7. THE ONE WHO GIVES CHARITY WILL BE GRANTED SHADE ON THE DAY OF RESURRECTION

Abu Huraira narrated the Prophet (*Sallallahu alayhi wa sallam*) said: "There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah's sake, meeting for that and parting upon that a man who is called by a woman of beauty and position [for illegal intercourse], but he says: 'I fear Allah', a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears.'

[Al-Bukhari (660) and Muslim (1031)]

-No one should accuse you of showing off if you give charity in public with the intention to inspire others.

- You acted within the realms of Islam.

Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly), And urges not the feeding of Al Miskin (the poor), So woe

unto those performers of Salat (prayers) (hypocrites), Who delay their Salat (prayer) from their stated fixed times, Those who do good deeds only to be seen (of men), And refuse Al-Ma'un (small kindnesses e.g. salt, sugar, water, etc.).

(Al-Ma'un 107:1-7)

Allah says (interpretation of the meaning):

“O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zaalimoon (wrongdoers)”

[Al-Baqarah 2:254]

“The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

262. Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve”

[Al-Baqarah 2:261-262]

“O you who believe! Spend of the good things, which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise”

[Al-Baqarah 2:267]

“Believe in Allah and His Messenger (Muhammad), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah's way), theirs will be a great reward”

[Al-Hadeed 57:7]

It was narrated that Abu Hurayra (may Allah be pleased with him) said: The Messenger of Allah (*Sallallahu alayhi wa sallam*) said: “Whoever gives charity equal to a date from good (halal) earnings - for Allah does not accept anything but that which is good - Allah will take it in His right hand and tend it for the one who gave it as any one of you tends his foal, until it becomes like a mountain.”

Narrated by al-Bukhaari, 1344; Muslim, 1014.

It was narrated from Abu Hurayra (may Allah be pleased with him) that the Prophet (*Sallallahu alayhi wa sallam*) said: “There is no day on which the people get up but two angels come down and one of them says, ‘O Allah, give in compensation to the one who spends (in charity),’ and the other says, ‘O Allah, destroy the one who withholds.’”

Narrated by al-Bukhaari, 1374; Muslim, 1010

It was narrated that Abu Sa'eed al-Khudri (may Allaah be pleased with him) said: The Messenger of Allaah (*Sallallahu alayhi wa sallam*) went out - on Eid al-Fitr or Eid al-Adha - to the prayer place, and when he had finished (the prayer) he preached to the people and enjoined them to give charity. He said, "O people, give in charity!" Then he went over to the women and said, "O women, give in charity for I have seen that you are the majority of the people of Hell." When he went home, Zaynab the wife of Ibn Mas'ood came seeking permission to see him. It was said, "O Messenger of Allaah, here is Zaynab." He said, "Which Zaynab?" It was said, "The wife of Ibn Mas'ood." He said, "Yes, let her in." So they let her in and she said, "O Prophet of Allaah, today you enjoined charity, and I have some jewellery which I wanted to give in charity, but Ibn Mas'ood claims that he and his child have more right to receive it in charity." The Prophet (*Sallallahu alayhi wa sallam*) said: "Give it in charity to Ibn Mas'ood, for your husband and your child have the most right that you should give it to them in charity."

Narrated by al-Bukhaari, 1393; Muslim, 80.

It was narrated from Abu Hurayra (may Allaah be pleased with him) that the Messenger of Allaah (*Sallallahu alayhi wa sallam*) said: "Allaah said: 'Spend, O son of Adam, and I shall spend on you.'"

Narrated by al-Bukhaari, 5073; Muslim, 993. And Allaah is the Source of strength.

WHO SHOULD RECEIVE CHARITY

Helping the needy and giving charity to the poor is one of the best acts of worship and obedience. Allaah says (interpretation of the meaning):

"Those who spend their wealth (in Allaah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve"

[Al-Baqarah 2:274]

The greater the need of the poor person, the more mustahabb it is to give charity, because meeting needs and helping people are among the most important reasons why charity is prescribed.

It was narrated from 'Umar ibn al-Khattaab (may Allaah be pleased with him) that the Prophet (*Sallallahu alayhi wa sallam*) said: "The best of deeds is making the believer happy, such as covering his 'awrah, satisfying his hunger or meeting his need."

Narrated by al-Tabaraani in al-Mu'jam al-Awsat, 5/202; classed as hasan by al-Albaani in Saheeh al-Targheeb, 2090.

Shaykh Ibn 'Uthaymeen said:

If it is said: Which of these eight categories is most deserving of receiving zakaah funds? We say that the most deserving is the one where the need is greatest, because all of them meet the description, so whichever need is greatest should be given priority. Usually the need is greatest among the poor, hence Allaah started with them and said: (interpretation of the meaning):

"As-Sadaqaat (here it means Zakaah) are only for the Fuqaraa' (poor), and Al-Masaakeen (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free

the captives; and for those in debt; and for Allaah's Cause (i.e. for Mujaahidoon — those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allaah. And Allaah is All-Knower, All-Wise"
[al-Tawbah 9:60]. End quote.

Majmoo' Fataawa Ibn 'Uthaymeen, 18/question no. 251.

It says in al-Mawsoo'ah al-Fiqhiyyah (23/303):

Giving to those who are entitled to zakaah is not all the same, rather there are distinctions. The Maalikis stated that it is recommended for the one who is giving zakaah to give priority to those who are in hardship over others, and to give them more than to the other categories. End quote.

If the poor person or beggar is incapable of working, and is prevented from working by sickness or calamity, then he must be given charity. Allaah says (interpretation of the meaning):

“(Charity is) for Fuqaraa' (the poor), who in Allaah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allaah knows it well”

[Al-Baqarah 2:273]

Sa'eed ibn Jubayr said:

These are people who have been injured when fighting for the sake of Allaah, and have become chronically sick, so they are given a share of the wealth of the Muslims.

[Al-Durr al-Manthoor, 2/89]

What is meant is that the criterion with regard to charity is need and want. If it seems to you that one beggar is in greater need than the other, then he should be given charity

first.

If the amount that you want to give in charity is sufficient to meet the need of both beggars, then share it between them, but if there is only enough for one of them, then in that case there is no sin on you if you give it to either of them, but try to conceal that from the other, so that he will not feel any resentment or envy.

Shaykh Ibn Baaz (may Allaah have mercy on him) was asked: if a man gives zakaah on his wealth, and it is a small amount such as two hundred riyals, is it better for him to give it to one needy family or to divide it among a number of needy families?

He replied:

If the amount of zakaah is small, then it is better to give it to one needy family, because sharing it out among a number of families when it is so small will reduce its benefit. End quote.

[Fataawa Ibn Baaz, 14/316] And Allaah knows best.

- Don't let another poor person know about the charity you give to a poor person to avoid envy, jealousy and malice.

ACCEPTING INTEREST MONEY AS A CHARITY

the Fatwa Department Research Committee - chaired by Sheikh 'Abd al-Wahhab al-Turayri

One should expect to receive no reward or blessing for the giving charity one gives from one's unlawful earnings.

Abu Hurayra relates the following hadîth, which is found in Sahih Muslim: Allah's Messenger (*Sallallahu alayhi wa sallam*) said: "Allah is good and accepts nothing but what is good. Indeed, Allah commands the believers with the same command that He enjoins upon His Messengers, and He says:

"O Messengers! Eat of the things good and pure and work righteous deeds.'

[Surah al-Mu'minun: 51]

"And says: 'O you who believe! Eat of the things good and pure that We have provided for you.'

[Surah al-Baqarah: 172]"

Then the Prophet (*Sallallahu alayhi wa sallam*) mentioned a man who had travelled on a long journey, his hair dishevelled and discoloured with dust. "He will raise his hands to the sky saying 'O Lord! O Lord!' but his food is unlawful, his drink is unlawful, and his clothing is unlawful. How then can he be answered?"

It is permissible for the charitable organization to accept the money that it knows the donor received through interest earnings. Unlawfully earned money is forbidden for the person who earned it, not for people who later receive that money from him through lawful means.

**Indeed, it is the duty of someone who has come into unlawful wealth to rid himself of it by spending it on the needy and in public works. However, he must do so with the intention of ridding himself of unlawful wealth and not with the intention of charity.
And Allah knows best**

On the authority of Abu Huraira, who said : the messenger of Allah said : "Allah the Almighty is good and accepts only that which is good. Allah has commanded the faithful to do that which he commanded the messengers, and the Almighty has said: "O ye messengers ! Eat of the good things and do right". And Allah the Almighty has said : "O ye who believe! Eat of the good things wherewith We have provided you" Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying] : "O Lord! O Lord!" - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered !" [Related by Muslim]

Al-Nawawi (rh) said: Al-Ghazaali said: If he has any haraam wealth and he wants to repent and get rid of it - if it has a particular owner then he must give it to him or to his representative. If he is dead then he must give it to his heir. If it belongs to someone who he does not know and he has no hope of finding

him, then he should spend it on the public interests of the Muslims, such as bridges, border posts and mosques, and other things which the Muslims share. Otherwise, he may give it in charity to poor people. This is what al-Ghazaali said and what others of our companions mentioned, and it is as they said, because it is not permissible to destroy this wealth or throw it into the sea. There is no other option but to spend it on the Muslims' interests. And Allah, may He be glorified and exalted, knows best.

[Al-Majmoo' (9/351)]

A person is obliged to refrain from Ribaa since it is forbidden by the texts of the Quran and Prophetic narrations and by the consensus of the scholars. Allah Says (what means): (But Allah has permitted trade and has forbidden interest.)

[Quran 2:275]

Furthermore, Allah threatens and warns the one who consumes Ribaa or deals with it and does not repent, as He Says (what means): (And if you do not give up what remains [due to you] of interest, then be informed of a war [against you] from Allah and His Messenger.)

[Quran 2:279]

However, if a person dared consuming Ribaa, and then repents and wants to get rid of its consequences, or that he was forced to save his money in a bank which involves interest, then the ruling is that it is forbidden for him to own the money that resulted from Ribaa as already clarified. As regards giving this money to the poor and destitute, then this money is lawful for them [poor and destitute] as they received it in a lawful way. This differs with the original owner of this money who obtained it through an unlawful way, and this is the difference between the two situations.

The evidence about this is the narration reported by Anas that Bareerah gifted the Prophet some meat, which was given to her as a charity to, and he said: "It is a charity for her but to us it is a gift.", because the Prophet is forbidden from accepting charity. However, when he received it in a lawful way (i.e. gift) it became lawful for him. Al-Ghazaali said: 'If the person who obtained Ribaa gives it to the poor, it is not forbidden for the poor, rather it is for them lawful and pure money.'

This means that if the poor take the interest from the person who received it, then it is lawful for them and it is not considered as have taken Ribaa.

وقال الإمام مالك بن أنس: كل أحد يؤخذ من قوله ويترك إلا صاحب هذا القبر

Imam Malik bin Anas (rh) said: "Anyone's opinion may be accepted or rejected, except the occupant of this grave," (the grave of the Prophet (*Sallallahu alayhi wa sallam*)).

[Al-Bidayah Wan-Nihayah, (14/160)]

The Prophet (*Sallallahu alayhi wa sallam*) declared: "Indeed, Sadaqah ought not to be given to the family of Muhammad."

(Narrated by Muslim)

Abu Huraira reported that when al-Hasan bin Ali (r.a.) took one date from the sadaqah dates, the Prophet (*Sallallahu alayhi wa sallam*) said to him: "Nay spit it out! Don't you know that we cannot eat from charity?"

(Narrated by Bukhari and Muslim)

In light of the above authentic narrations, the scholars of Islam are unanimous that the Messenger of Allah (*Sallallahu alayhi wa sallam*) declared the receipt of Zakat and Sadaqah haraam for not only his immediate family, but his whole tribe of Banu Hashim.

Thus, that includes the family and offspring of Hadrat Imam Ali ibn Abi Taalib (r.a.), Hadrat Aqil ibn Abi Taalib (r.a.) and his offspring, Hadrat Jaafar al Tayyar (r.a.) and his offspring and Hadrat Abbas (r.a.) and his offspring.

The term 'Syed' has become synonymous today with those who claim to be descendants of Prophet Mohamed (*Sallallahu alayhi wa sallam*), and Allah Alone knows best. If they indeed belong to the descendants of Prophet Mohamed (*Sallallahu alayhi wa sallam*) or the descendants of Banu Hashim, then the taking of Zakat and Sadaqah would not be permissible for them.

Whatever written of Truth and benefit is only due to Allah's Assistance and Guidance, and whatever of error is of me. Allah Alone Knows Best and He is the Only Source of Strength.